DISCOURSE

OF

PATRONAGE,

BEING

A Modeſt enquiry into the Original of it, and a further proſecution of the Hiſtory of it.

With a true Account of the Original and Riſe of VICARIDGES, and a propoſal for the Enlarging their Revenues.

AS ALSO

An humble ſupplication to the Pious Nobility and Gentry, to endeavour the prevention of the abuſes of that Honorary truſt of Patronage, with a Propoſal of ſome expedients for the regulating it, moſt agreeable to the Primitive Pattern: wherein at once the juſt Rights of Patrons are ſecured, and the Peoples Liberty of Election of their own Miniſter, in a great meaſure indulged.

By *Zach. Cawdrey*, Rector of *Barthomly* in *Cheſhire*.

LONDON,

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DISCOURSE

OF

PATRONAGE,

BEING

A Modest enquiry into the Original of it,
and a further prosecution of the History of it.

WITH [illegible] Account of the Original and Rise of
[illegible] and a proposal for the Enlarging their Revenues.

AS ALSO

An humble Supplication to the Pious Nobility and Gentry,
to endeavour the prevention of the abuses of that Honorary trust
of Patronage, [illegible] the Proposal of some expedients for the regulating
it, most agreeable to the Primitive Pattern: wherein at once the just
Rights of Patrons are secured, and the Peoples Liberty of Election
of their own Ministers, in a great measure indulged.

By [illegible], Rector of Earthwaly in Cheshire.

LONDON,

Printed [illegible] the Salem Bell near Spring Garden.

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A Diſcourſe of Patronage.

CHAP. I.

An enquiry into the Original of the Evangelical Miniſtry, and the State of the Primitive Churches.

I may reaſonably preſume, that none will cenſure my undertaking herein, as unſeaſonable, when they conſider that one chief argument uſed to withdraw the People from Communion with the Parochial Clergy, is this Allegation [“That they are many of them pre-
‘ſented, by ſuch Patrones as were themſelves utterly ignorant of the
‘ſtate of the Pariſhes to which they collated; whileſt the People were
‘not called, no, nor permitted to enquire into the qualifications of the
‘Perſons preſented; or ſuffered to enter their juſt exceptions in bar
‘of their admiſſion, if they knew them unfit to be their ſpiritual
‘guides, on account of inſufficiency of Gifts, or irregularity of Man-
‘ners.]

I may alſo adde in vindication of the ſeaſonableneſs of this diſcourſe, the outcry that is made by (almoſt) all ſorts of men, againſt the abuſes of Patronage in this preſent Age, by ſome; who turn the honorary truſt into diſhoneſt gain.

Enquiring therefore into the riſe of Patronage, I thought my ſelf obliged to conſider what was the original of the Evangelical Miniſtry, and what was the ſtate of the Primitive Churches, and what was the Miniſters maintenance in the firſt ages of the Church.

As to the original of the Evangelical Miniſtry, it is unqueſtionably of Chriſts inſtitution; for we find that our Lord and Saviour, the great Shepheard and Biſhop of ſouls, after his Reſurrection gave Commiſſion to his Diſciples for their Apoſtleſhip, in theſe words, *John* 20. *v.* 21. *As my Father ſent me, ſo ſend I you*, which miſſion not only impowred them to Preach, but to Ordain others alſo.

As the Father ſent Chriſt to Preach, and ſend forth them; ſo Chriſt

ſent forth them to Preach, and ſend forth others alſo to the ſervice of the Goſpel after them; and thoſe others whom they ſent and ordained, were impowered, not only to ſerve in the Miniſtry in their Generations, but to ordain and ſend forth others after them, ſucceſſively to the end of the World: and we find accordingly in Scripture-Hiſtory, that the Apoſtles ordained ſome in the Churches to the Office of the Miniſtry, and ſometimes the ſame men to be both Evangeliſts at large, to labour in the Word for converſion of unbelievers; and alſo to be Elders of Churches, to labour in Doctrine for the edification of Believers: And in proceſſe of Scripture and Church-ſtory, we find that they who by the Apoſtles were ordained, did ordain others to the ſame work.

It is alſo very material in this Subject to conſider, what was the ſtate of the firſt Churches.

I ſuppoſe it will be eaſily granted, that the Church of *Jeruſalem* juſt at our Saviours Aſcenſion, (whileſt the Apoſtles were yet reſident in it, and no ordinary Biſhop or Elders were yet ordained in it that we read of,) conſiſted of no more Members than could aſſemble in one place, for the celebration of the ſame individual parts of worſhip: once it had no more membrs, than by the Jewiſh order might make a Synagogue, *viz.* one hundred and twenty, *Acts* 1. 15. And ſo it was in other places at the beginning of the planting of Chriſtianity there: their number was ſmall and capable of coming together into one place. But it is a ſeaſonable enquiry, what was done when Believers were multiplyed in any City, ſo as they could not aſſemble in one place for the celebration of VVorſhip? That even in the Scripture-times they were ſo multiplyed in *Jeruſalem* ſeems to me very plain, in that St. *James* and the Elders, *Acts* 21. 20. ſpeaking of the Brethren there, tell St. *Paul* of many Myriads [μυριάδες] or many ten Thouſands of Believing Jews, which no man can imagine was a Church conſiſting of a ſingle Aſſembly or Congregation, but of many. And that ſo alſo did the Church of *Corinth*, I think may juſtly be concluded from 1 *Cor.* 14. 34. *Let your Women keep ſilence in the Churches*: every Aſſembly being called a Church, and there being ſeveral ſuch Aſſemblies or Churches in that one Church of *Corinth*, to which one Church, conſiſting of many Aſſemblies or Churches, did St. *Paul* write about order and Diſcipline: And indeed it hath been ſufficiently by both *Engliſh* and *Scottiſh* Presbyterians, as well as by the Epiſcopal Divines, proved, that the Scripture Churches, in Scripture times, ſome of them aroſe to a greater number of converts than could aſſemble in one place to celebrate

brate the same parts of Worship.

I find this part of the Christian World much divided in their Opinions, what was done in any of the Scripture-Churches when the number of the converts amounted to more Congregations than one in a City? Some think (if I mistake them not, which I do not willingly) that the multitude of Believers separated themselves by several stipulations or Church Covenants (as they call them) into several Congregations or Churches; every one of which Congregations had full power over their own members, independent from all the other Congregations of the same City: and so to them, that saying of Christ, [*tell the Church Matth.* 18. 17. is, tell the body of the combined believers, whereof thou and thy offending Brother, and one or two taken with thee, are Members.

But whatsoever may be pleaded *de jure plebis Christianæ*, for the right and priviledge of the Brethren, that no Member of the body should be cut off by Excommunication without their knowledge, if not assent also, yet I cannot admit that there were (in the Scripture and Primitive times) two Congregations in the same City, exercising discipline over their own members, independently or separately from one another. Nor do I read of any explicit Covenant but that of Baptisme, which lets into the Church Catholick visible. So that whatsoever warrant such an explicit Covenant may have, in particular Assemblies of co-habiting Christians, from pious prudence, (and sure never could it be more prudentially inforced than in the present state of Ecclesiastical affairs amongst us.) I cannot see any foundation of it in Christs positive institutions: and if I should teach that it had, I should condemn my self, as making that an Ordinance of God, which is not so: for I know that we are not to teach for Doctrines even the most prudent inventions of men.

See Catholicon or the expediency of our explicit stipulation betwixt Parochial Ministers and their Congregations.

But I think it yet lesse warranted, from either Scripture or reason, that people might at their own liberty pick and chuse, without any respect to their habitation, with what assembly in the same City they would walk in fellowship, as some phrase it: and that by their explicit Covenant they should oblige themselves to a Communion in Church-Ordinances with the Congregation of their choice, though they lived nearer to another assembly of Christians, nay though the Minister whom they baulk and passe by had, it may be, solemnly admitted them into the profession of the new Covenant and the hopes thereof, by baptizing

tizing them. For it cannot be morally possible that the effect of such different combinations in the same City, and of their mutual separations from the *cœtus Parochianorum* the Assemblyes of Neighbouring Christians, could have been other than envy, strife, pride, contempt, sedition, and every evil work. How much more confused yet would it have been, if the members of one combinational assembly had been intermixed with Christians of other assemblies, up and down the Countreys, and lived distant from their Pastor, and from one another 4. 6. 10. 20. Miles as it is at this day in some places in *England*.

But abating the extravagancy of their Collections, and their presumption in obtruding their Covenant as an Ordinance of Christ, I do readily grant, the practice of the combinational assemblies, in having all their members inrolled, and requiring an explicit Covenant to intervene betwixt their members mutually, and betwixt them and their Pastors, is deservedly imitable by the Parochial Ministry and their Congregations.

Others think (If I mistake not their sence, which I professe also I do not willingly) that the Converts in a City were divided into several Congregations, not by virtue of any combination or Covenant, but according to the conveniency of their co-habitation, and that every Congregation had its fixed preaching Presbyter or Pastor, with other lay-helpers in Government; and that the Elders of the particular Congregations of the City or Suburbs, and their Lay-helpers assembling together in Synods joyntly ruled their several Churches: So that the meaning of our Saviours injunction, *Math.* 18. (*Tell the Church*) is as they seem to opine, tell the assembly, or Synod of Elders met together for the exercise of Discipline: and such Churches or assemblies were the Sanedrins, amongst the Jews and the Christian consistorys or Synods.

For, all sides confesse that the word [Church, *Ecclesia*] signifies any assembly of Persons met upon the same design, as is plain from *Act.* 19. 39. ἐν τῇ ἐννόμῳ ἐκκλησίᾳ, where the Court of the Cities Common Council at *Ephesus* is called a lawful Church, So *v.* 41. the *Ephesians* meeting, though tumultuously, together to vindicate the honour of their Idol *Diana*, is called a Church; which the Town-clerk dismissed or broke up, ἀπέλυσε τὴν ἐκκλησίαν, he dismissed the Church, or Assembly. But whatsoever may be pleaded from Scripture and Antiquity, for the *Confessus et consensus Presbyterorum*, that the Presbyters of the Church did vote in Church-affairs, particularly in Church censures, yet still I must declare, that in my best search I cannot find any footing of such distinct

ſtinct Congregations in any one City (in the Scripture and Primitive times) as the appropriate Cures of particular Paſtors or Presbyters.

Some others think that however ſuch particular Congregations there were, and that over them and their Presbyters was ſet a Biſhop to whom the power of ordaining Presbyters and exerciſing diſcipline was ſo far appropriated, that at leaſt without his conſent nothing could be done in either Ordination or cenſures.

But whatſoever footing is in Scripture or Primitive Hiſtory, for the preſidency of a Biſhop over all the Presbyters in his Dioceſſe, yet I muſt again deny, that any Warrantable diſtinction of particular Congregations in the ſame City, as bodies ſeparate from one another, upon account of habitation, choice or Covenant, are found in the Scriptures. There are indeed two (and but two that I find) diſtinctions of Congregations in the ſame City, mentioned in the New Teſtament, and both ſinfully founded, the one that of *Corinth* 1 *Cor.* 1. 12. when one ſaid I am of *Paul*, and another I am of *Apollos*, and I am of *Cæphas*, the other that at *Antioch*, when *Peter* and the Jews, and *Barnabas* ſchiſmatically ſeparated from the Gentile converts of that City, mentioned, *Gal.* 12. 13.

Nor will any of theſe Hypotheſes, which ſuppoſe a diſtinction of Congregations in the ſame City, (as I judge) comport with what is upon record in Scripture and Primitive times, of the ſtate of the Churches, or ſalve the ſeeming oppoſitions amongſt ſome parts of theſe narrations, whoſe truth we cannot queſtion.

I am ſure none of them could give me any rational ſatisfaction how Patronage (the thing of my preſent inqueſt,) could have come into the Churches of Chriſt, if the ſtate of the Churches had been Congregational on any account, either of co-habitation (called Pariſhes in the Epiſcopal and Preſbyterian ſence,) or of combination (called Independent.)

I hope therefore I may humbly propoſe (without offence to any who are of a different opinion from me) a fourth Hypotheſis or ſuppoſition of the ſtate of the Scripture and Primitive Churches, which will better ſquare with my ſearch after the Original of Patronage, and ſerve alſo to other good ends and purpoſes (promotive of the Churches peace) which I will not here mention.

Let the Reader therefore give me leave to ſuppoſe, that when the Church of a City was multiplyed into ſuch a number of Converts as could not aſſemble at once in the ſame place, for the celebration of the

 ſame

ſame numerical parts of worſhip, there was not however in the Scripture and Primo-primitive times any diſtinction of them into particular Congregations, either by Church-covenant or the boundaries of their habitation, But contrarily as it is recorded, *Acts* 2. 41. All new Converts in the ſame City and Suburbs, though never ſo many, were added to the Church already gathered: and the Chriſtians of the City and Suburbs did indifferently aſſemble with any Congregation therein; whether Aſſembling in the houſe (ſuppoſe) of *Nymphas*, or in the houſe of *Philemon*, as they fouud it convenient; and that the Biſhop or any of the *Presbyters* might indifferently Officiate in any Aſſembly of that City, as opportunity or Chriſtian prudence might invite them, and as the Biſhop and his Compresbyters did order: So that the Church of that City conſiſting of many Congregations, was governed by the Biſhop and the Common Council of Presbyters; and all and every Congregation of that City had the ſame Biſhop. the ſame Presbyters and the ſame Deacons, and was therefore neither Parochial nor Congregational in the Independent ſence, but *Dioceſan*: And as far as I yet can finde no part of Scripture or Primitive Hiſtory, but is eaſily reconcileable to this Hypotheſis.

It will not be neceſſary for me here more elaborately to examine how came in the Preſidency of the Biſhop over the Presbyters of his City? whether the Pattern thereof was taken from the Synagogue, the chief Ruler whereof was called the Angel thereof? or whether it be the unqueſtionable dictate of Reaſon, that in all common bodies governed by many Governors in Common, one ſhould preſide, and probably hence it came to paſſe that the pattern of the Churches was imitated by the civil Corporations in Chriſtian States. The Corporation of every City being under a Major and Aldermen.

Or whether it was the ſpecial conſtitution of the Apoſtles injoyning ſuch a Preſidency to avoid Schiſme. Or whether the Apoſtolick cuſtome upon the account of the πρωτοχειροτονία, the primogeniture of Ordination, gave the preſidency to the Eldeſt Presbyter, though in ſome places the Apoſtles forbore for ſome time to appoint a πρωτος whileſt themſelves were near, as ſome Learned Epiſcopal Divines do aſſert, or whether the Planters (ſome of them) themſelves became the Biſhops over the Churches of their own plantation, and nominated their own Succeſſors after them? or whether they permitted the choice to the ſurviving Elders alone? Or whether the Elders with the people choſe their Biſhop: It is no one of theſe I am obliged to contend for, in the proſecution of this ſubject.

But

But onely that the Bishop and his *Senatus Presbyterorum* ru'ed the Diocesan Church of the City in Common; neither he nor they having any peculiar Congregation, as the peculiar care of any one of them: and thus St. *James* the just and his Compresbyters (as I conceive) ruled the Church at *Jerusalem*, and *Ignatius* and his Presbyters that at *Antioch*, *Polycarpe* and his, that of *Smyrna*, *Cyprian* and his Colleagues, that of *Carthage*. So that the *Magdeburgenses*, *Cent.* 2. *cap.* 7. tit. (*formæ gubernationis quâ singulæ Ecclesiæ usæ sunt*) conclude confidently thus: *Memorabile est de gradibus quod tantùm unus cujuslibet Ecclesiæ reperitur Episcopus, in Presbyterio & Diaconatu semper plures fuêrunt personæ, pro cujusque loci seu Ecclesiæ necessitate, pag.* 126. It is observable concerning the Ecclesiastical degrees, that there is found onely one Bishop in every Church: but there were alwayes many Presbyters and Deacons as the necessity of the Church required.

But I must add to them, that for the Presbyters it is true the number was indefinite, more or fewer, as the necessity of the Church and number of Converts required. But I conceive it was for some considerable time before there were above seven Deacons in any Church: even in the Church of *Rome* in *Cornelius*'s time *Anno* 254. though there were Presbyters 46. and Acolyths or Probationers for Presbytership 42. yet there were but seven Deacons.

CHAP. II.

Of the Maintenance of the Evangelical Ministry.

I Passe on now to enquire after the Maintenance of the Evangelical Ministry.

It is plain the Apostles and Elders at *Jerusalem* were furnished with a sufficient supply of temporal things by the Contributions of the Jewish Converts, who sold their Possessions, and brought the money and laid it down at the Apostles feet. And I question not but it will be yielded that the Apostles or others who went abroad from any Church already planted to convert others otherwhere, were maintained at their first going forth and as long as their need required, by the contributions of the Church from which they went or were sent. But when once the faith was planted in that place, the Converts of that place were to maintain

the first Planters during their stay amongst them, and such other assista n also as the first Planters found fit to take into the service of the Gospel, to labour in the Word and Doctrine, in the propagating of the faith, and in building up those who were already converted: which Assistants were usually the first fruits (the first Converts) of that place, as the household of *Stephanus*, 1 *Cor.* 16. 15, 16, 17. It continued thus for a long time, that the Ministers had their maintenance by the Contributions of the faithfull. See *Concil. Grangeus*, *Can.* 7. & 8. and St. *Cyprian* expressely writing to his Church of *Carthage*, *Epistle* 33. & 34. to receive *Aurelius* and *Cellerinus* (Confessors) who were ordained by him and his Colleagues, as he saith expresly *Epist.* 33. to be *Lectores*, Readers (as preparatory to their being ordained Priests, (such among us are now called Deacons.) He addeth in the end of the 34. *Epist. Cæterùm Presbyterii honorem designâsse nos illis jam sciatis, ut & sportulis iisdem cum Presbyteris honorentur, & divisiones mensurnas æquatis quantitatibus partiantur.* But know you that we have already designed to them the dignity of Presbytership, that they might be honoured with such allowances as Presbyters have, and receive equall shares in the monthly Dividends. So that the *Sportulæ* were the allowances which the Presbyters had out of the Contributions of the faithfull. And the *fratres Sportulantes*, mentioned by him, *Epist.* 66. were the Clergy who received such allowance; for so St. *Cyprian* interprets himself in that Epistle, shewing that he means such, *Qui in Ecclesiâ Domini ordinatione Clericâ promoventur.* Those who were of the Clergy in the Church. It is further to be observed in the Primitive times, that the Bishop and his Clergy, for the most part had their residence together, at least after *Constantines* time, in the Monastries or Minsters of the Cathedrall City, and every one of them went forth to officiate *pro tempore*, where he was assigned by Bishop and his Colleagues. And this course of the Clergies living together continued (saith Mr. *Selden* out of *Bede*) in *England*, more than an hundred years after the coming of *Augustin* into *England*, that is, till about the year of our Lord 700.

If therefore there were not yet any distinctions of Congregations, and the Bishop and Presbyters officiated in common to all or any Assembly of the City, there could then be no Patrons as yet, in the sence they are now spoken of.

CHAP.

CHAP. III.

Of the Donation of Tithes from Emperors and Kings.

LEt us then look on to the times when the Kingdoms of the world became the Kingdoms of our Lord and his Christ, by the Conversion of *Constantine* the Emperor, and other Governours and Nobles to the Faith.

And here it is not unreasonable to suppose (for we have records of their munificence) that those Royal Converts settled great and large demeasne Lands upon those who converted them. And that as Mr. *Selden* conjectures, the first Oratories or places for Publick worship, were built in the Lands bestowed upon the Planters, upon those who converted the Donors of those Lands to the Faith: which first Oratories on the account of the most constant Residence of the Planters and their Assistants there, were called Cathedrals, Sees or Seats. So that the late Pious and Learned Dr. *Nicholson* Lord Bishop of *Glocester*, had reason in his Apology for the discipline of the Church, to assert, the Cathedral Church to have been before either the Parochial or Combinational Church, the former not being as a fixed single Assembly, till some Centuries after Christ, and the second not being known to the Christian world till our Age.

Afterwards when more people were converted, other Churches or Oratories were built for the conveniency of their Assembling together for worship.

But yet because many of the people, even under Christian Kings, for a long time continued professly Heathen, and Idolators, and therefore would do all the injury they cou'd to the poor Christians, and especially to their Bishops and Clergy, by scandalizing their persons, and polluting and defacing their Churches, invading their Lands, bestowed by Christian *Princes* or other Converts, and laying false claims to them, and molesting them thereupon with Law suits: therefore to defend the Christians, and probably also to take off the Clergy, both from the trouble of Suing, and from the reproach of being contentious, there were (at the motion and request of the Clergy usually) some of the Christian Nobility and Gentry, who took upon them, as ἔκδικοι as Vindicators of the defence of the Rights of the Churches: and to this purpose we find oft in the Councils *postulare ab Imperatoribus defensorem*, Such a sort of

Patrons

Patrons Mr. *Selden* mentions, *pag.* 81. but theſe were not of the ſtamp of thoſe who at preſent obtain amongſt us.

Yea becauſe very early ſome of the Clergy endeavoured to annex the Donations of Benefactours to their own inheritance (*juri ſuo connectere*) it was provided by the Canons, that the Heirs or near Kinſmen to the Donors ſhould vindicate the Churches Rights, and hinder ſuch Alienations. See *Concil. Tolet. 9. cap.* 1. And theſe Vindicators of the Donations of their Anceſtors, to the Churches uſe, from Sacrilegious Clergy mens Alienations, were deſervedly called Patrons.

And ſuch Pious *Patrons* have many of the Nobility and Gentry of *England* oft ſhewed themſelves, for the recovery of the Churches Rights alienated by the fraudulent practice or permiſſion of former Patrons or Incumbents. I could inſtance if it was convenient, in this ſort of Heroick *Patronage* exerciſed within our memory: But before we come to *Patrons* who claim right of Advowſon, we muſt proceed on yet.

That even in the times of Perſecution, the Chriſtian Church laid claim to Tythes as due *jure Divino*, is partly confeſſed by Mr. *Selden* himſelf, citing ſome paſſages in the Antient Fathers to that purpoſe, and is more largely evidenced by his learned Anſwer to Doctor *Tilleſly* Archdeacon of *Rocheſter*.

But when the Empire and Kingdom became Chriſtian, then the Chriſtian Preachers did more warmly and vehemently preſs the Donation of Tythes; not in ſtead of Contributions, but in conjunction with other voluntary Offerings; and in proceſs of time they prevailed, not onely by Preaching and Canons, but by the Edicts of Emperors and Kings, to have Tythes given to the Church.

It may be ſuppoſed that the Emperors gave Tythes to the Church, as part of the Revenues of their Crown; of which they diſinherited themſelves, upon perſwaſion by Churchmen, that they belonged *jure Divino*, to the Church; but of this I dare not poſitively affirm.

Onely this I finde, that the *Roman Empire* wherever it did reduce any Conquered Country *in formam Provinciæ*, appointed the Farmers of the Cuſtomes to Collect amongſt other impoſitions the Tenths of the Tenants of the Empire, that is, of all who occupied any Land in the Conquered Province, either as immediate Tenants to the Empire, or as ſubtenants under them.

The *Publicans* therefore who Collected theſe Tributes, were called *Decumani*, as Mr. *Selden* pag. 39. of his Hiſtory of Tythes obſerves out of *Appian*; and Doctor *Tilleſly* obſerves, that *Heſychius* explains

Syn-

δεκατεύειν to Tithe, by τελωνεῖν and δεκάτων εἰσπράττεσθαι, to pay Tribute, or to pay in their Tithes to the Collectors of Tribute. But we muſt obſerve alſo that the *Roman* State and the Emperors, even whilſt they were Heathens, did alwaies link the concernments of their God with the concernments of their Civil State. And it may juſtly be doubted, whether thoſe Tenths were received by the Senate or Emperors, upon a civil, or a Religious account. For the Emperors alwayes, till Chriſtianity came in, (nay *Conſtantine* and other Emperors, even after Chriſtianity was received, till *Gratians* time, as the Noble and Learned *Dupleſſy*, in his myſtery of iniquity obſerves out of *Zoſimen*) continued the chief Pontifice or High-Prieſthood in their own perſons.

And therefore Mr. *Selden* grants, that amongſt the more antient Heathen δεκατεῦσαι to Tithe ſignified to Conſecrate, *Cap.3.Sect.4.* It is alſo very probable, that where any Prince afterwards made conqueſt of any part of the Roman Empire, he would not remit of any impoſitions laid upon the Province, by thoſe he ejected, but annexed them to his own Crown.

And as for what concerns *England*, I ſhall content my ſelf to recite ſomething out of Dr. *Heylen*, P. H. *Treleyny*, in his little Treatiſe ſet out in the late times of trouble for the undeceiving the people in the buſineſs of Tithes, *p.3.*

Tithes (ſaith he there) *are not given to the Miniſters, by the People; for Sir* Edward Coke *in his Commentary on* Littletons Tenures, lib. 1. cap. 9. Sect. 73. fol. 58. *aſſerteth, That it appeareth by the Laws and Ordinances of Ancient Kings, and eſpecially of King* Alfred, *That the firſt Kings of this Realm, had all the Lands of* England *in* Demeſne, *and* Les Grande, Mannors *and* Royalties, *they reſerved to themſelves, and with the Remnant they for the defence of the Realme infeoffed the Barons of the* Realm *with ſuch juriſdiction as the Court Baron now hath.*

And at this time when all the Lands of England *were the Kings Demeſnes, That* Ethelwolph *the ſecond Monarch of the*

Saxon

Saxon *race* (*his Father* Egbert *being the first which brought the former Heptarchy under one sole Prince, conferred the tithes of all the Kingdom, upon the Church by his Royal Charter.*

Of which Ingulph *Abbot of* Crowland, *Anno* 855. *saith, That King* Ethelwolph, *with the consent* (gratuito concensu) *of his Prelates and Princes, did first inrich the Church of* England *with the Tithes of all his Lands and Goods. To the same purpose saith* Etheward, *and also* Florence *of* Worcester.

The Lords and great men had not then a property or Estates in permanency in their Lands (saith Dr. *Heylen* there:) but as Accomptants to the King, whose the whole Land was: the consent therefore of the Prelates and Princes was their yielding their approbation, to the disherison of the Crown of the Tithes. So that Lands, being charged with payment of Tithes by the Kings, the then Proprietors, were passed into the hands of Nobles and Barons, and by them to others in meaner Tenures under them, with the Rent-charge of tithes, to be paid out to them: So that no man by gift, or purchase, had right to any more but the nine parts.

And many other Laws of the *Saxon* Kings for the payment of tithes, may be found faithfully recited by Mr. *Selden*: by all which it will appear, that no Subject gave any tithes to the Church, But (not to urge Divine Rights of them) they were intirely the gift of Kings: and so saith King *Elred*, *Nemo auferat a Deo, quod ad Deum pertinet, & Precessores nostri concesserunt*: Let no man dare to take from God, what belongs to God, and which our Royal Progenitors have granted and confeerated.

And this will yet further appear, by what Mr. *Selden* intimates, That *even after the Donation of* Tythes, *there were no fixed* Presbyters *in any Parochial Precincts*, the Bishop and his Clergy living together, and the Oratories in the several Precincts, within the Dioces, were supplyed by Messengers or Presbyters, sent by the *Bishops*, p. 81

And

And therefore I ſhall willingly yeild, what he aſſerts *pag.* 258. that *Honorius* did not diſtinguiſh the Province of *Canterbury* into Pariſhes, as Pariſh ſignifies a Precinct, whoſe profits were received by a ſingle Presbyter for his ſingle benefit; and whoſe inhabitants were the proper cure of a ſingle Preſbyter. There were indeed before *Honorius*'s time Pariſhes, that is, Oratories built; where the people of ſuch or ſuch a Precinct, did uſually aſſemble for religious Worſhip, performed by a Preſbyter, ſent by the Biſhop and his Colleagues: but the whole Biſhoprick was in a large ſence a *Paræcia*, and the income of it (by contributions firſt, and by Tithes alſo afterwards) was the common ſtock of all the Clergy of the Dioceſſe: and Mr. *Selden* adds further, in the end of that *page*. "Neither was the intereſt of many (I ſuppoſe it ſhould "be (any) Churches it ſeems as yet in any Lay-founders; but the Biſhops as I think (ſaith Mr. *Selden*) had both the intereſt and Gover-"nance of the Churches or Oratories, built by the Kings (and then ſure "in thoſe alſo built by the Subjects;) and the Biſhops took care for the "building new in their own endowments, and hallowing old ones, either "prophaned by the Heathen Saxons, ſince they had been built by the "*Britains*; or ſuch as were formerly conſecrated to Heatheniſm: and Mr. *Selden* aſſerts it to be the general opinion of all the common Lawyers, that before the Lateran Council, under *Innocent III.* every man might have given his Tithes to what Church he would, (ſuppoſe within the Dioceſſe;) becauſe they were not the Propriety as yet of any one Preſbyter, but the common Patrimony of all the Dioceſan Clergy.

CHAP. IV.

Of the Original of Patronage, by the Donation of Manſe and Glebe.

THe next enquiry then muſt be, if the Churches were as we ſuppoſe, Dioceſan; that is, conſiſting of many Congregations within a City, or the like convenient Precinct in the Countrey, but without the determination of the Biſhop or Elders to officiate ſtatedly in any one Congregation, but indifferently in any; and ſo alſo the Members to have liberty to aſſemble indifferently in any Congregation, onely, ſo as their habitation gave them conveniency, and other prudentiall motives did ſway; and the Tithes at firſt were received in every Dio-

ceſſe,

ceſſe, as the common ſtock of the Clergy thereof, no one having any particular or appropriate portion, till after collection of them; how came then Churches to be, as now they are, Parochial, the Members of the Congregation being limited constantly to aſſemble at one Oratory, and a fixed Paſtour or Presbyter there to officiate, and to receive the revenues of that Precinct, as his particular dimenſum or maintenance? I acknowledge that my proſpect here is not very clear; I will with my beſt skill trace it out; and not willingly miſlead my Reader: and if any can ſhew me that I am miſled my ſelf, I will thankfully own the information given me, and freely retract the Error.

Whether therefore it was, that the Oratories built in the Countries and Villages were ſo few and inconveniently ſcituate, in relation to the habitations of ſome great men, that they conſulting at once both the eaſe and edification of themſelves, their families and Tenants, built new Oratories nearer to their manſion houſes; and requeſted and obtained a fixed Presbyter, there to be ſettled; or whether the Clergy growing remiſſe in viſiting the Oratories more remote from the Cathedral Cities and Monaſteries, or Minſters which were the place of the co-habitation of themſelves and their Biſhop; the Layety deſired and obtained a fixed Presbyter to officiate at thoſe neglected Oratories: or whether the Clergy choſe rather to extend and inlarge Dioceſſes than to multiply them; or whether the Biſhops of thoſe times found their Clergy, whileſt they lived conjoyned, prone to run into factious oppoſition of their Biſhop, and preſumed they would be more manageable, when ſeparated from one another, and more eaſily governed; or whether the diſperſing of the Clergy into fixed Cures, and the appropriation of the revenue of thoſe Cures to them did appropriate by neceſſary conſequence the Demeaſne Lands and Lordſhips to the Biſhops; or rather whether it was, that when whole Nations became Chriſtian, it was thought both prudent and pious for the generality of the Clergy to diſperſe themſelves to fixed Cures, onely ſome few of the more Ancient Presbyters continuing ſtill reſident with the Biſhop in the chief City, where his ſeat was fixed, both to officiate to the Chriſtians of the City and Suburbs, in the Oratories there, and alſo to be his ſtanding Council to adviſe about Church matters, as the preſent Deane and Chapter are ſuppoſed to be; whether ſome or all of thoſe motives concurred to the riſe of ſuch Pariſhes, is not eaſie to determine.

But that great and learned antiquary Mr. *Selden pag.* 259. *of his Hiſtory of Tithes*, very confidently aſſerts the riſe of Pariſhes to be from what we have conjectured at.

When

When Devotion (saith he.) *grew firmer, and moſt Laymen of fair eſtates, deſired the Country-reſidence of ſome Chaplain, that might be alwayes ready for Chriſtian inſtruction among them, their Families and adjoyning Tenants, Oratories or Churches began to be built by them; and being hallowed by the Biſhops were indowed with peculiar maintenance (that is, with Manſion houſe and Glebe, for the Tithes were given before, by Kings) from the Founders, for the Incumbents that ſhould there only reſide, which maintenance with all other Eccleſiaſtical profits* (I ſuppoſe Tithes and voluntary Offerings) *that came to the hands of every ſuch ſeveral Incumbent (in regard the Lay Founder had according to the Territory of his Demeſnes, Tenancies and Neighbouring poſſeſſions, made and aſſigned, both the limits within which the holy Function was to be exerciſed, and appointed the Perſons that ſhould repair to the Church, and there officiat, and alſo provided a ſpecial Salary for the performance, (namely Manſe and Glebe) was afterwards alſo reſtrained from that common Treaſure of the Dioceſan, and made the revenue perpetually annexed to the Church of that Clerk who received it.*

"Neither was it wonder (ſaith Mr. *Selden*) that the Biſhops ſhould 'give way to ſuch reſtraint, for had they denyed That to Lay Founders, 'they had given no ſmall cauſe alſo of reſtraining their devotion: eve-'ry man queſtionleſſe would have been the unwillinger to have ſpecially 'indowed the Church founded for the holy uſe cheifly of him, his Fa-'mily and Tenents, if withal he might not have had the liberty to have 'given his incumbent there reſident, a ſpecial and ſeveral maintenance: 'which could not have been, had the former community of the Clergies 'revenue ſtill remained.

"But of theſe Lay foundations chiefly doubtleſſe (ſaith Mr. *Selden*) 'came thoſe kind of Pariſhes, which at this day are in every Dioceſſe. 'Their difference in quantity being originally out of the difference of 'the ſeveral circuits of the Demeſnes or Territories poſſeſſed by the 'Founder. And after ſuch time as by thoſe lay foundations Churches 'had their profits ſo limited to their Incumbents, no doubt can be but 'that the Biſhops in their Prebends and Advowſons of Pariſhes, both 'in the Cities and in the Countrey (formerly limitted only in regard 'of the Miniſters function) reſtrained alſo the profits of every of their 'ſeveral Churches to the Incumbents, that ſo an Uniformity might be 'received in that innovation of Parochial right. Here are ſome things in this conjectural aſſertion of Mr. *Seldens*, that I cannot aſſent to, as having any foundation in reaſon or Hiſtory, as firſt, that the Founders of the new Churches limited the Parithes, which unqueſtionably had

their Boundaries, allotted by the consent and prudence of the Bishops and their Council of Presbyters: and some other particulars in this are questionable, but that Parishes had hence their original, I readily assent.

Mr. *Selden* adds, that at what time these lay Foundations begun, 'plainly appears not; but some mention is made of them in *Bede* about 'the year 700. One *Puch* a Noble *Saxon* built a Church and intreated *John* Bishop of *Hangulstade* to consecrate it.

But Mr. *Selden* goes further than bare confident conjecture, in this matter, whilst he gives us an instance of the right of Patronage confirmed to a Lay founder of a Church by the Bishop, *p.* 86. where he recounts how *Utrigue* Bishop of *Ausbourgh* about the year 950. granted and confirmed the honorary trust of nominating a Clerk to a lay founder of a Church and his heires, *Episcopus consecratione peractâ, doteque contraditâ, comprobato ibi Presbytero, altaris procurationem commendavit, et Ecclesiæ advocationem firmiter legitimo hæredi, panno impositio, confirmavit.* 'The Bishop after consecration of the Church, and the dowry '(that is the Manse and Glebe, for they are meant by [*dos*] in all the Ca-'nonists) delivered, and secured to the use of the Prebyter, there allow-'ed by the Bishop, he did commend the defence of the Church and its 'rights, and confirmed the Advowson of a Clerk to the lawful heire of 'the founder, by putting on him a vest, as a ceremony used to signifie 'the Bishops conferring on the Patron that honorary trust. But the same learned Antiquary unwarrantably asserts, (as I humbly conceive) that afterwards some Patrons gave investiture to the Incumbents by way of Livery or Seisin, the knowledge or consent of the Bishops having not so much as a shadow of proof for it, all that he offers as such, is that he finds once in the 13th. Epistle of *Petrus Damianus* to Pope *Alexander the second* about the year 1070. that the Patron used these words to the Clerk, receive the Church [*accipe Ecclesiam.*] But what if he did? might not that expression be most properly used by the Patron at induction. "The presentation of a Clerk was first made by the Pa-'tron to the Bishop, the Bishop then approves of the Clerk and grants 'License for his Induction; which though now it may be executed, *per quemcunque literatum* by any that can write and read, yet probably at first was executed by the Patron himself, as the person most fit: see the learned Dr. *Tillesyes* proof *page* 111. of his answer to Mr. *Selden*, that there was no investiture but onely presentation. And Mr. *Selden* himself confesseth (observe it Reader) *page* 86. that at this day nothing 'passes out of the Patron, and Vests in the Incumbent, in point of inte-'rest, the presentation being onely a nomination, and the interest and

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'poſſeſſion being immediately had from the acts of the Biſhop and Arch-'Deacon.

But to proceed, the learned Judge *Dodridge*, in his Treatiſe of *advowſons*, founds Patronage upon the ſame bottome, citing that old verſe *Patronum faciunt dos, ædificatio, fundus*, which I conceive is to be expounded disjunctively, not copulatively; to this ſence, that either a laymans ſettling of Manſe and Glebe (that is the *dos* or dowry) upon a Presbyter to reſide and officiate at an Oratory already built, or his building of a new Oratory and indowing it with the conſent of the Biſhop, gave him the right of *advowſon*; and ſo ſaith that reverend Judge, *pag.* 5. The uſual cauſe or cauſes why Patronage of Churches was beſtowed upon Lay-men, were, *ut inducerentur Laici ad fundationem, conſtructionem et dotationem eccleſiæ*, and in the ſecond Council of *Bracara Can.* 5. it is expreſly thus declared, *placuit ut quoties ab aliquo Fidelium ad conſecrandas Eccleſias Epiſcopi invitantur, unuſquisque Epiſcoporum meminerit, ut non priùs dedicet Eccleſiam, niſi ante dotem Baſilicæ et obſequium ipſius per donationem chartulæ accipiat*: thus Engliſhed by the learned Dr. *Tillesly page* 111. It is our will that 'as oft as the Biſhops are invited, by any of the Faithful to conſecrate 'Churches, that every Biſhop remember that he do not conſecrate the 'Church before he receive by charter of the founder, the Dowry and 'the ſubjection thereof.

And here I will preſume to ſet down in diſtinct propoſitions, what to me ſeems moſt clear in this matter from the beginning.

1. That though there were not in Scripture, or Primitive times, ſuch ſort of Pariſhes as are now, (that is, with a fixed Presbyter to officiate at one conſtant Oratory to the people of that Precinct as his peculiar charge) yet there were a ſort of Pariſh meetings, obſerved alwayes in religious worſhip. That is, Chriſtians might not lawfully baulk a near and convenient Oratory, and ſeparate from the *cœtus Parochianorum*, the Neighbour Chriſtians there aſſembled to go to one further off, whither they could not repair without inconvenient Travel and Labor, with the unneceſſary breach of that holy reſt, which they ought to obſerve on the Lords day, the day of ſolemn aſſemblies. I think it is no force to that text, *Heb.* 10. 25. μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν. not forſaking the aſſembling (the Synagoguiſing) of your ſelves, if we expound it to this ſence; that the Apoſtle forbad them the ſeparating from the aſſemblies of their *Parochiani*, their Neighbour Chriſtians, for no Jew might go to a Synagogue, which was ſcituate above a Sabbath dayes Journey from his habitation. If therefore the Chriſtians might

not

not forſake the Synagoguiſing themſelves, they might not ſtraggle whither they pleaſed, ſuch kind of Pariſhes as theſe, appointing the Neighbouring Chriſtians to aſſemble at ſome publick or private edifice (near to them) as conveniency and the freedom from moleſtation of Perſecutors would permit, there were from the beginning.

And therefore I think Mr. *Selden* juſtly caſts aſide, as a fond and groundleſſe tradition, that report, that *Dionyſius* Biſhop of *Rome* about the year 267. diſtinguiſhed his Dioceſſe of *Rome* into Pariſhes, ſuch as are at this day. For how could *Dionyſ.* cantel his Dioceſſe into Pariſhes, when the Emperors were yet Heathens. For ſo were *Gallienus Valerianus*, and *Aurelius* who reigned during *Dionyſ.* his time: and both the Biſhops, and Presbyters, and Chriſtian People, were otherwiſe employed then, than to think of dividing territories. They were to prepare themſelves for fire and Faggot, for the Teeth of wild Beaſts, for the hatchets and halters of executioners, and for all ſorts of perſecutions.

If therefore, I may take the liberty of conjecturing, what gave the riſe to that tradition of *Dionyſ.* making Pariſhes, to me it ſeems probable to have been this; "He and his Senate of Presbyters obſerving 'ſome Chriſtians were apt to wander from one place to another at times 'of worſhip, (as it hath been for many years a common practice in '*London* and other Cities) and that they having ſome mens perſons in 'admiration, left the nearer Aſſemblies of Chriſtians, amongſt whom they 'dwelt, to go to ſome other at a remoter diſtance: probably I ſay, to 'ſtifle this Embrio of Separation, *Dionyſ.* ordered that Chriſtians 'ſhould aſſemble ordinarily with thoſe Chriſtians they lived near to.

Nay Mr. *Selden* denies that *Honorius* Archbiſhop of *Canterbury* did about the year 630. divide his Province into Pariſhes (as Pariſhes are now taken) but only that he divided his Province into new Dioceſſes or Biſhopricks, adding that of *Dorcheſter* in *Oxfordſhire*, and that of *Dunwich* in *Suffolk*, to thoſe of *Canterbury*, *Rocheſter* and *London*, for in *Auguſtines* time there were only thoſe three. *Auguſtine* had *Canterbury*, *Mellitus* had *London*, and *Juſtus* had *Rocheſter*.

2. Our ſecond ſuppoſition is, that the firſt erection of ſuch Pariſhes as now we have, were begun in the Countrey Villages and Towns, and the reſidency of a *Parœchus* a fixed Prieſt or Presbyter begun there, upon the account of their often wanting the deſired preſence of a ſpiritual guide: for in the Cities there was leſſe need to ſeek ſuch an one the Biſhop and his Presbyters reſiding there conſtantly together, except when ſome of them went, or were ſent forth for the ſervice of the Goſpel into the Countreys.

3. Our

3. Our third ſuppoſition is, That being there were many Oratories built up and down in the Countreys before this ſort of Pariſhes were erected, where the Chriſtian People did aſſemble, when ever the Biſhop or any of his Presbyters came to officiate there, (for *Bede* tells us that if any of them was but ſeen in the Countreys, the people uſed to run together to him, to deſire his inſtruction and bleſſing) the firſt fixing of Presbyters probably was at, or near, ſome of theſe old Oratories, ſome eminent perſon or perſons thereabouts building the Presbyter a Manſion houſe (as the good *Shunamitiſh* Lady, did build a chamber and furniſhed it for *Eliſha*, 2 *Kings* 4.) and ſetling Glebe for his uſe, and prevailing that the Tithes and offerings of ſuch a precinct as was thought fit, ſhould alſo be ſetled on him as his portion; and theſe were the firſt Pariſhes.

4thly. I ſuppoſe becauſe thoſe old erected Oratories were ſo few, and ſo inconveniently ſeated, that many of the Chriſtian people, even Perſons of Quality, could not conveniently aſſemble at them, therefore new Oratories were erected, and a Pariſh taken out of a Pariſh, with the conſent of the Biſhops, and at the erection of theſe new Oratories, the Founders of them ſet apart alſo Manſe and Glebe, for the uſe of a Presbyter to be conſtantly reſident amongſt them.

5thly, That to encourage ſuch Foundations of new Churches and Donation of Manſe and Glebe, the Biſhops yeilded the nomination of a Presbyter to officiate in thoſe Churches, to ſuch as gave the Manſe and Glebe, eſpecially if they built a new Church alſo: and ſo came in Patronage.

6thly. That where there was ſome convenient ſmall portion of the Lands given before to the Biſhops, and their Colledge of Presbyters confining upon the firſt built Oratories, the Biſhops fixing thoſe Lands as Glebe upon Presbyters which ſhould conſtantly reſide there, became themſelves Patrons of thoſe livings or Pariſhes.

7thly. That the practice of fixing ſingle Presbyters to particular Congregations, as their peculiar Cures, reverted from the Countreys to the Cities, to cantel them alſo into the like Pariſhes.

8thly, That then equity required, and the conſent of the Biſhops confirmed the Tithes of the Precinct or Pariſh to the Presbyter there conſtantly officiating.

9thly. That it was neceſſary to avoid contention, that both by Civil Laws and Eccleſiaſtical Canons the Pariſh bounds ſhould be aſcertained.

10thly. That the Biſhops with their Senate of Presbyters ſtill retained

ed power to visit and superintend those Parochial Churches and Presbyters therein fixed, though every Presbyter had power to exercise the Discipline of Christ in his Parish, as even yet is yielded at Ordination in the Church of *England*, but appeales to the Bishop and his Senate of Presbyters in case of grievance, with power to visit the Churches, were still reserved for the Bishop and his Senate.

11thly. That as before in the Diocesan Churches, so still in the Parochial Church, besides the Presbyters and Deacons, there were maintained some Probationers for the Ministry, Lecturers or Acoluthists, looked upon as part of the Clergy, and called by a general name Clerks, looking to the sacred Vtensils, summoning the Parishioners to publick worship, teaching the children of the Parishioners in the principles of Religion and good learning, as we find it was even in our age in use in the most pure *Bohemian* Churches, who bid fair for the proof of Acoluthisme (as the Seminary of Presbyters) to be of Apostolical Institution, as may be seen in their *Ordo disciplinæ fratrum Bohemorum*, from which good order corrupted, came up Parish Clerks.

12thly. That probably upon the vacancy of any Parish Church by the death of the Incumbent, the Patron might not present at large any person: he might not present a Presbyter already ordained, for such in those times were fixed at their Ordination, nor one wholly of the Layety, who had never before appeared as a Candidate for the Ministry, but was bound to present some of the *Cleri* the Clerks of that Church, to be ordained Presbyter and succeed the deceased Presbyter, and take upon him the Rectorship of that Congregation, and both the form of the presentation, and the Laws call the Person presented Clerk.

13thly. That after the distinction of Parishes, and fixing particular Presbyters over them, came in the use of Ordaining Presbyters with the title of the Church, the Bishop declaring that he did ordain or assume *N. N. ad ordinem Presbyteratûs & ad titulum Sanctæ Mariæ*, or *Sancti Petri*, &c. the Parochial Church being named by the name of some Saint at its dedication, whereas before, whilst the Church continued only Diocesan, the persons ordained were, saith Mr. *Selden*, ordained ἀπολελυμένως as Evangelists at large to labour both in the Word and Doctrine, and admitted to a joynt eare of all the Congregations of the Diocesan Church, in common with the other Presbyters.

If any Reader think I have not spun an even thread in my suppositions; I request that he would set down a more consistent series and processe of Ecclesiastical Affaires, otherwise let none think it enough to spend his opposition against some one or two of the linkes: And yet if any

any ſhall impugne any one of them, I think I can from unqueſtionable record evince that it is very probable to have been in that particular, as I have ſuppoſed.

And thus I have as well as I can derived the proceedings in the Eccleſiaſtical order, till the diſtinction of Pariſhes and Patronage came in. But I ſhall not ſtop here, but adventure to bring down my diſcourſe near to our times; which that I may effect, I muſt a little go about as the neareſt way to my intended mark.

CHAP. V.

Of the Original of Impropriations, and Vicaridges.

THere is no queſtion to be made, but that the community of goods amongſt the primitive Saints at *Jeruſalem*, was looked upon by the Chriſtians otherwhere as deſervedly imitable, and eſpecially for two reaſons, both that thereby thoſe Saints who were caſt into priſon or baniſhment, might have a ready ſupply from the common ſtock, and alſo that thoſe who went abroad to preach the Goſpel might have a ſufficient maintenance. And accordingly *Euſebius* tell us, out of *Philo* of very early *cænobia*'s or fraternities of Chriſtians living of a common ſtock in *Egypt*: and Mr. *Selden* obſerves on good authority that the Biſhop and his Presbyters, did for ſeveral ages live together, at the ſame Minſter, or Monaſtery, upon the contributions of the faithful called at the ſeveral Oratories within the Dioceſſe, and that no Presbyters officiating at any Oratory, did aſſume the contributions thither brought as his own portion, but brought it to the Biſhop as part of the common ſtocks and treaſury of the whole Clergy of the Dioceſſe.

And after ſome time, ſuperſtition (which uſually racks Religion ſo high, under pretences of defæcating and clearing it, that the wine turns to Vinegar.) brought up new Guilds and combinations of *Cænobites*, new Brotherhoods, and Siſter-hoods, of perſons, who ſeparated and ſequeſtred themſelves from the common Society and imployments of other Chriſtians, upon pretence of a more conſtant attendance on religious worſhip, and to the practice of ſeeming auſterities, in humility and neglecting of the body: and on that account they affected and obtained the name of *Religioſi*, the *Religious* or the *Profeſſing* people.

And theſe Monaſticks ſoon prevailed ſo upon the good opinion of ſome devout Princes and Nobles, that large Convents and Magnificent buildings and great revenues, were provided for theſe Fraternities and Siſterhoods.

But the chief advance that this ſort of perſons made in reputation, was effected by the report caſt abroad by themſelves, of the ſtrange and unuſuall Faſtings, and Raptures, of ſome Enthuſiaſts amongſt them.

Though if Travellers and Hiſtorians deceive us not, the Idolatrous *Brachmanni* amongſt the Heathen-Indians, and ſome of the Orders of the Mahumetan Monaſticks, amongſt the Turks and *Perſians*, come not at all behind any of the pretenſions of Fryars or Nuns, for Auſterities and illuminations ſaid to be given in thereupon: to be ſure ſome of our Quakers at home (if they be not of their oſpring alſo) do in both pretences out pitch moſt of them half a Bar length; but to return.

An opinion was ſoon raiſed in the world, that the Oriſons and Maſſes, of thoſe recluſes and *Alumbrado's*, were more meritorious and of more prevalent interceſſion, than the Petitions and prayers of any o-other Perſons (praying even for themſelves): and after ſome time (as ſuperſtition arrived nearer to its Meridian) came up ſome Enthuſiaſts, of a maſtering genius, who upon their own gathered Congregations of Monaſticks, did impoſe not onely the Vow of willful poverty (even upon them, to whom the world was not crucified;) and of ſingle life (even upon them, to whom the fleſh was not mortified) but alſo a particular rule of their own, for habit, diet, &c. Thus came up the Orders of the *He*---- and *Shee*---- *Benedictins*, *Franciſcans*, *Gilbertines*, &c. and the ſingularity of their garb and veſtments, gave them the more eſteem with the multitude, who knew not how to diſcern the Fox from the Lambs-skin, which he ware.

After ſome time Biſhops, yea Popes came to be choſen out of theſe Orders of Monks, who therefore favouring them, cauſed the marryed Clergy to be turned out of their Monaſteries and Benefices alſo, and ſeated Monkes in their places: one of the moſt eminent ſticklers for the Monks in *England* againſt the married Clergy, was *Dunſtan* Arch-Biſhop of *Canterbury*, in the Reign of King *Edgar*, about the year 963. who is famous in ſtory for the death of many of the married Clergy, and for other feates: but the madneſs ſtayed not here; for theſe ſubtle Monaſticks, taking the advantage of the now ſetled Lay-patronage, wrought upon many of the Patrons, to conferre the right of preſenting a Clerk upon their Covents; to whom the Popes and Biſhops by their Bulls, indulged the retaining the great Tithes, the Glebe, and Manſe,

to

to the uſe of their own Monaſteries, and Abbies, obliging them only to preſent to the Biſhop of the Dioceſſe a Presbyter, who to officiate in the Pariſh Church under the name of a *Vicar*, as deputed by the Monaſtery: to whom, was aſſigned the ſmall Tithes, and a little houſe built ſomewhere, upon ſome little patch of the Glebe, and ſome cuſtomary dues and oblations, as his *dimenſium* or maintenance. And thus it came to paſſe, that corporations of Fryars and Nuns, became not only Patrons of Livings, but Appropriatours alſo of the cheif of the Tithes.

And upon the diſſolution of Abbies and Monaſteries by King *Henry* the 8th. thoſe great Tithes, Manſe and Glebe (found in the occupation of the Monaſteries or Abbies) with the right of nominating a Vicar was by that King Seized on; and beſtowed upon ſuch of the Nobility and Gentry as he pleaſed to gratifie with them: whence came up the order of Lay-parſons or Impropriatours amongſt us.

And as many Lay-Patrons, had conferred their right of preſentation upon Covents, ſo alſo did the Biſhops do with many of the Benefices, to which themſelves had retained a right to preſent.

And many other of the Benefices in their donation the Biſhops ſetled on their Prebendaries, or the Clergy reſident in the Cathedral City: which Prebendaries (as Dr. *Hacket* the late Lord Biſhop of *Litchfield* ſaid, in his eloquent ſpeech before the houſe of Commons 1641.) in their ancient and genuine uſe, were the *Senatus Epiſcopi* or ſtanding Council of the Biſhop, For they were to be reſident in the Cathedral City, and to be Miniſters of the Churches thereof: and as that learned Biſhop aſſerts They were (beſides their officiating at their particular Cures) to keep up in the Cathedral Church Lectures on the week days: and to this (ſaith he) they were obliged, by the Local ſtatutes of moſt Cathedrals in *England*.

But to augment the Grandeur of theſe Prebendaries, many Parochial Churches in the Countries, were appropriated to them, not as their particular Cures but for their Temporal benefit, they (as the Covents) having power to receive the great Tithes as Appropriatours, or to leaſe them, as part of the Corps of their Prebend, the ſmall Tithes being ſetled for maintenance of Vicars in the ſeveral Pariſhes.

And by theſe ſteps (as far as I can gather) came things in the Church to the ſtate they are now in.

But now good ſecular Laws have ſo fixed the Parochial rights, that neither Biſhop, nor Patron, ſingly, or jointly, can ſink a Rectory, or Parſonage into a Vicaridge; which is indeed a tenure diſtinct from the other in point of Temporal Emolument; but not at all as to Paſtoral

power and duty in the overſight of their flockes.

I am not ignorant that ſome Perſons will take advantage from the intimations of this chapter, to urge, *that if Patronage came in only on the account of conferring Manſe and Glebe, and that the ſame Manſe and Glebe, and Tithes alſo (the gift of Kings made acceſſory to that of Subjects) were after ſetled, with the conſent of Pope and Biſhops by Lay-Patrons on Monaſteries and Abbies, at the diſſolution of them were given by King* Henry the eighth *to Lay-Parſons, who ſtill retain the Manſe and Glebe to themſelves; that there is no equity in the World that any ſuch Impropriatour, ſhould have right of nomination of a Clerk to a Vicaridge.*

I muſt confeſſe the argument is ſtronger than I can anſwer, any other ways than by alledging, that cuſtom and Law have confirmed the right of *advowſon*, to Vicaridges as well as to Rectories: for the equity of the Patrons retaining it, *viderint ipſi.* But if the Law upon this equitable conſideration ſhould give the right of election of their own Miniſters to the Pariſhioners, where Vicaridges do obtain (which are generally in Market-Towns, Corporations and Cities for ſo the ſubtlety of the Romaniſts contrived in their miſtery of iniquity, that by getting the Impropriations of the Livings of great and populous places, they might ſubſtitute a weak ſupply of Vicars, and keep the People in ignorance, and then they had leſſe fear of knowledge prevailing in Countrey Pariſhes) If I ſay the Law ſaw fit to ſettle that right on the people, or for fear of popular tumults, to ſettle the right of preſenting to all Vicaridges on the two Univerſities, *Cambridge* and *Oxford*, that however it ſhould be both equitable, and neceſſary, that the people ſhould provide a better maintenance for the Vicars, by ſubmitting at leaſt to the aſſeſſing the Rents of their houſes after the cuſtom of *London*, as was once contrived in the time of King *Edward the ſixth*, but this I leave to my Superiour.

CHAP. VI.

Of Simony and Simonaical contracts.

MR. *Selden page* 86. as we obſerved before, ſaith, *that nothing at this day paſſeth out of the Patron or Veſts in the Incumbent in point of intereſt, the Preſentation being onely as a nomination, and the intereſt and*

and poſſeſſion, being had immediately from the Alts of the Biſhop and Arch-Deacon: And yet it is no breach of good manners to ſuppoſe, that this Honorary truſt (for it is no more) hath been heretofore abuſed, and may be ſtill, if good laws prevent not; which as they have formerly endeavoured, ſo I hope there will be new ones made to cut of thoſe new cheates and eluſions of the Law, invented by ſome Simoniſts, who are ready to plead againſt the voice of both Law and Hiſtory, and againſt the lamentations of the ſoules of the People, and the rebukes of their own baffled Conſciences. *That all the Patrimony of the Church was once their Anceſtors, and therfore though their Fathers have let them go, why ſhould not they* (*their Children*) Gehazi *like, run after them, and take ſomething of them*: if there ſuppoſition was true, yet ſeeing their Anceſtors gave it away, to the maintenance of the Evangelical Miniſtry, and that with a curſe, and execration upon thoſe, who ſhould invade, alienate, or impropriate the ſame, or any part of it, they may not re-aſſume it, or any part of it lawfully, no nor ſafely; for the curſe hath already entred into the Houſes of many Simoniſts and conſumed them with the Stones and Timber. But their pretence is falſe and groundleſſe. For to Kings only doth the Church owe the Donation of Tithes, and the building of the moſt and faireſt Oratories: it is indeed withal humble thankfulneſs acknowledged, that to pious Patrons, the Clergy owes the donation of Manſe and Glebe; but it is juſtly queſtioned whether any Simoniſt can truely plead, that he hath one drop of the blood of thoſe pious and Holy men running in his veins; he coming to his title, it may be ſome other way, than by ſo honorable a diſſent: for whereas the firſt Patrons were generally Lords of the faireſt part of the Pariſhes, where they preſented, and lived in the Pariſhes themſelves, now in many places they are Patrons, who have not one foot of Land in the Pariſh, to which they preſent, and amongſt men of this character, moſt miſcarriages in point of Simoniacal contracts are obſerved.

I will not inſtance in the various wayes, that I have heard of, how Simoniſts illude the Law, and for gain preſent Perſons groſly vitious or ignorant: but that which the preſent age may glory in, as the product of its own more fruitful invention are the *Bonds for reſignation*, the evils effects whereof, are like to multiply from year to year: for ſuppoſe a Patron hath taken bonds of exceſſive large penalties obliging the perſon preſented to reſign at ſix or three months warning, may not then the Clerk immediately after Inſtitution and Induction have warning given him to reſign, unleſſe he will give new bonds to pay to a Po-

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piſh Preiſt or other Catholick Recuſants, not of Communion with the Church of *England*, a yearly annuity, amounting to the moiety or more, of the revenue of his Living? and though I put this only as poſſible and ſpeak cautiouſly, yet let no man think other, but that I preſent this to the thoughts of thoſe in Authority as an occaſion both for inquiry after, and prevention of, ſuch abuſes. And amongſt the reſt its worth enquiry, whether or no ſome, whoſe Wives at leaſt are of the red letter, have not preſented vitious and ignorant Clerks, that thereby the emiſſaries of *Rome* may have both more of opportunity and argument to debauch and pervert moſt of the Pariſhioners, whilſt thoſe dumb dogs dare not ſo much as bark, or give other ſignal, that the Wolves are broak into the fold, becauſe the muzzle of reſignation-bonds, are faſtned upon their jawes.

Other reſignation-mongers it may be, directly make a gain to themſelves; for after the Simoniacal Incumbent hath taſted the ſweetneſs of his income by one or two Crops, and got ſome credit with his rich Neighbour. *He hath warning given him to reſign at ſuch a day (which ſhall fall out juſt before his Harveſt is to be gathered,) or elſe to buy in his bonds, at the rate of all the profits he hath reaped, and all the money he can be credited for, beſides new bonds to pay additional ſumms afterwards, to the Patron or his Aſſigns.*

So that I think we may freely pronounce, that this Invention of bonds for reſignation, as it is uſed by ſome Simoniſts, is one of the moſt effectual ſtratagems that Satan ever found out for the debauching the Conſciences of Patrons, and imbaſing the Spirits of Clergy men, and ruining the ſouls of both Patron, Clerk and people.

It is eaſie to imagine how this engine hath been, or may be, made uſe of, for other bad purpoſes, as namely to keep fat Rectories from the lapſe, till a diſpenſation for nonage can be procured, to make way for the preſenting of Young men, who had been fitter to have reſided in the Univerſity, and attended Philoſophical Lectures and Exerciſes, for three or four years longer, than to take upon them the Cure of ſome thouſands of Souls.

But I forbear, not but that I think the odious crimes of ſuch Patrons and Clerks are juſtly expoſed to the World, but that I fear to teach ill Arts by reproving them, and eſpecially, becauſe I would not offend the chaſt Eyes and Ears of thoſe many other moſt Honourable and Worthy Patrons, who yet rerain their integrity. To them therefore I humbly addreſſe my ſelf.

CHAP. VII.

An Humble ſupplication, to the pious NOBILITY *and* GENTRY *of* England, *who are intruſted with the Patronage of moſt Parochial Churches, That as their Noble hearts deteſt and ſcorn to pervert that truſt themſelves, ſo they would endeavour to prevent the abuſes of it in others.*

Right Honourable and Right Worſhipful,

I know you will now not eſteem it a diſparagement to the Bounty of your pious Anceſtors, if we thankfully own (as is due the Donation of Tithes, only to Soveraign Princes; and I am far from undervaluing the liberality of your Noble Progenitors, who beſtowed Manſe & Glebe with the permiſſion of pious Princes (to whom alone it belonged to give liberty to their Subjects, to amortiſe any part of what they held of the Crown.) For I judge, and I believe, the Clergy generally will acknowledge the ſame, that the Manſe and Glebe is the moſt comfortable and ſweeteſt part of the Miniſters revenue, it is that which of all other is leaſt ſubject to encroachments, and leaſt occaſion of ſuites and quarrels, it is under the roofs of the Donation, of your pious Anceſtors, that we Eat, and Sleep, and Study; it is upon the Lands of their bequeſt that we feed our Cattle, and from which many of us reap other conſiderable profits: ſo that if the Manſe and Glebe had but been reſerved to the Vicars in the Appropriations, made to the Covents, and the Infœdations made by King *Henry the* 8*th.* there would have been but few ſcandalous Livings in *England*, I mean ſuch Livings as an honeſt, prudent man cannot live upon.

As I have thus ſet a juſt Elogium upon your Anceſtours gift, of Manſe and Glebe, ſo I am ready to contend againſt any perſon in the defence of this Truth. *That the Nobility and Gentry of* England *in whoſe hands the truſt of Patronage is moſtly depoſited, are of that unqueſtionable Honour and Integrity, that ſo high a truſt cannot with the like ſecurity and advantage to the Church be depoſited in the hands of any other rank of men amongſt us under his ſacred Majeſty*: for to you, even to your Wiſdom and piety we owe the ſecuring of the Churches Patrimony againſt the Sacrilegious attempts that have been made in this age

age to devour it; and under your benevolent umbrage, the Loyal ſequeſtred Clergy did find ſhelter in the late ſtorm, yea though many of your-ſelves for your loyalty had ſuffered the ſame extraciſme of ſequeſtration, and Decimation alſo.

I grant that the condition of Pariſhes is much altered in *England* from what they were, when Patronage came in, the Patron then being the ſole Lord of all, or moſt part of the Pariſh, of whom all, or moſt held in ſome ſuch tenure, as that the Lords preſentation was eſteemed in value to be the Election, and Preſentation, and Teſtimonialls of the majority of the other Pariſhioners, they being moſt of them his Tenants.

But now there are in moſt Pariſhes many Freeholders: ſome altogether independent of the Patron, others, who owe nothing to him but ſuit and ſervice to his Courts, and ſome cheap ways of acknowledging the Royalty of the Mannour in him, but in other regards are as free as the Lord of the Mannor; and it may be of as good eſtate as he, nay in the ſame Pariſh there may be many Mannors, and the Lords of them, of as good quality as the Patron.

Yea many of your ſelves of the Nobility and Gentry have your cheif Manſion-houſes, where others of quality, far inferiour to your ſelves, claim the right of Patronage.

For how ordinarily is the next *advowſon* (yea ſometimes the perpetual) bought by a rich *Shooe-maker*, *Rope-maker*, or *Ale-draper*, who hath a Son to preferre, and yet who hath not one foot of Land in the Pariſh, to which he hath bought the Preſentation, nor lives within many miles of it? whereby your-ſelves of the Nobility and Gentry have many times a Miniſter impoſed upon you, by ſuch an homely Patron as you would not vouchſafe the favour, to commend a Falconer, or Groom, to you.

So that I doubt not but your-ſelves, if you reſpected only your own Quality and Station of Honour, would think there ought to be ſome other regulation of Patronage, at leaſt in ſome places, than at preſent there is.

But there are, I queſtion not, conſiderations of infinite more value and cogency with you, than bare reſpect to your outward quality, which will excite you to endeavour the ſtoppage of the pernicious abuſe of Patronage.

The Souls of your Children and Servants, and Tenents, and your own alſo, call aloud upon you to appear againſt it, for who would commit the conduct of his own or others ſouls towards heaven, to ſuch an one, as

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tred upon that employment by a ſin, which if he repent not of, it will certainly carry him to Hell.

But I hope your piety will inlarge your care further than thoſe few Pariſhes where you live and are not Patrons.

For (*Generous Sirs*) doth it not grieve your pious ſouls to obſerve in any place the Sons of *Eli* to be Sons of *Belial*, ſtrengthning the hands of the wicked by their worſe example, and making men abhorre the offering of the Lord? ſearch and ſee, you may well ſuſpect that moſt of that leaven came in by the keys, not of *Simon Peter*, but of *Simon Magus*.

Doth it not raiſe an holy indignation in you, to obſerve that ſome of them who are ſet to watch over the flock of Chriſt, are greedy Dogs, looking onely after their gain from their quarter? inquire, will you not find they bought their entrance into the Church, and reſolve to make the beſt of their Penniworth?

Doth it not vex your righteous ſouls, to hear that ſome betruſted with the Cure of Pariſhes, can hear blaſphemings and ſee all manner of exceſſe and filthineſs, and oppreſſion practiſed by thoſe on whom they depend, and their Aſſociates? ſearch and it may be you ſhall find they have a reſignation-gag in their mouthes: do not your very hearts bleed (moſt noble Chriſtians) to ſee many hundreds of ſouls put under the pitiful guidance of ſuch an *Ignaro* as cannot himſelf underſtandingly anſwer to the moſt common queſtions of the Catechiſm? alas! it was not it may be inquired by him, who preſented him, whether he was apt to teach, but what he had to give?

Do not ye (O ye Sons of Peace and Truth) grieve and lament to ſee ſo many well meaning People, running from the publick Aſſemblies, through the means of ſuch Paſtors as ſcatter the flock and drive them away? for though there are many other cauſes of the prevailing of ſeparation among us, namely the pride and obſtinacy of ſome ſelf-ſainted Hypocrites, and the ſubtlety of ſome others, who having left the integrity of the humble and peaceable Non-conformiſts, have found out the knack to marry the name and reputation of being perſecuted, with the real acquirements of Wealth and applauſe from the multitude, and ſome others, yet do I juſtly reckon it as the moſt pernicious wind to ſcatter and divide (and which indeed gives moſt opportunity, and efficacy to all other cauſes) that ſo many Parochial Miniſters enter not at the door into the Sheepfold, (though they uſe a Silver key) but climb up another way.

But on the other hand (Moſt Illuſtrious Sirs) if in a Pariſh we find a

learned and diligent Paſtor, one who is a burning and ſhining light, whoſe whole life in the integrity, humility, kindneſs, compaſſion, inoffenſiveneſs, and yet active uſefulneſs of his converſation, preacheth out of the Pulpit, as well as his powerful and divine eloquence, doth conſtantly from the Pulpit declare and urge, Repentance towards God and Faith towards our Lord Jeſus Chriſt; univerſal Charity to all men, Brotherly love and condeſcenſion to thoſe, he thinks, deſire to fear Gods name, and who upon theſe beſt accounts is looked upon by the honeſt and ſincere Chriſtians of his Pariſh, as the Chariot and Horſemen of their Iſrael, as the light of their eyes, the Angel of their Church, if I ſay we ſee ſuch an one, we can ſoon judge of what ſtamp and Character the Patron of that Living is, and can eaſily trace his induction to the doors of ſome of you, Noble Lords and Gentlemen; and when we obſerve that even you your ſelves preſenting to theſe Eccleſiaſtical preferments, do reſpect and honour for their works ſake, thoſe Miniſters your ſelves have preferred, and do the more eſteem them, becauſe they inſtruct, exhort, and rebuke with all authority, though the two-edged ſword pierce even to the dividing aſunder of your own joints and marrow, we can eaſily ſee that you therefore ſought the Patronage which you claim, that you might fill the Churches of Chriſt with Paſtors according to his own mind, not that you might reckon in the roll of your meaner *Vaſſalage the deſpiſed Sons of* Levi.

Go forth therefore (Great Sirs) in this your Might, and you ſhall ſave Iſrael out of the hands of the *Midianites*. For to you it belongs under the Kings moſt ſacred Majeſty (as Stars of the ſame influence under the greater Luminary the Sun) to be nurſing Fathers to Gods Church, and to deliver the poor ſtarved, neglected ſouls of thouſands, ready to periſh from thoſe Apolluons (the Simoniſts) and their evil Angells, the ſons of Perdition. But in this my juſt invective againſt Simony, I am far from ranking under the odious name thereof, the juſt retributions of obſervance and ſervice, which the thankfull and pious Clergy pay to their generous Patrons, who have freely preſented them without any intuition of gain or Grandeur, and who with a ſingle eye therein have deſigned the ſervice of God and his Church.

By ſome Canons it is provided, that if the Patron fall into want he ſhould be maintained (as a Father) by the Clerk, whom he had advocated: Judge *Dodridge* mentions theſe under the title of utility of Patronage, but rejects them as of no force in *England*. And indeed it would be ſome diſparagement to the ingenuity, and tenderneſs of the Engliſh Clergy, if they ſhould ſtand in need of a Law or Canon to com-

compel to ſo due gratitude, as is this, to ſerve their Patrons and their Honourable and worthy Families, not only with all their Eſtates, if their Patrons ſhould be in neceſſity, (which I hope and pray, that the infinitely Gracious and Bountiful God will prevent, by crowning their Cups full with his liberal bleſſings alwayes,) but they muſt be ready in the ſervice of their Patrons, if there be juſt occaſion for it, to ingage all their abilities of Body and Mind, and all other acquired intereſts and advantages.

One thing more I muſt aſſoil and clear the deſign of theſe Papers from.

And that is this,

Though I have with freedom repreſented the miſchiefs which (it may be have) to be ſure may iſſue from reſignation-bonds, yet I muſt except from the malignity (for all Muſhrooms are not poiſon) thoſe bonds for reſignation, which ſome pious and careful Patrons take of their Clerks, making no other condition of the bonds) But that if the Clerk accept of another benefice, or reſide not upon his living, that then (though he be qualified by his acquired dependence upon ſome Nobleman, for p'uralities, or non-reſidence) however he ſhall reſign within three Months after his induction into a ſecond Benefice.

I grant that ſuch bonds are of benigne Influence for the good of the Church, and for the quieting the reſtleſſe ambition, and Covetouſneſſe of ſome Clergy men.

And now give me leave (Right Honourable and Right Worſhipful) to preſent to your pious conſiderations, an expedient or two, to prevent the abuſe of the truſt of Patronage in others of meaner ſpirits and piety than your ſelves, which expedients yet will not as I have laid them down, in the leaſt detriment your free exerciſe, of your right of *Advowſon*.

And I only venture at the propoſal of them, thereby to ſet the thoughts of your ſelves and other worthy Patriots, to contrive other more effectual preventions of Simony.

You may pleaſe to obſerve that in my traduction of Patronage, I do not found it upon the ruines of the priviledge of particular Congregations, to elect their own Miniſters. For it doth not appear to me, that there were any particular Congregations, the Cure of ſingle Paſtors till Patronage came in. And that in the Scripture, or Primitive times (whilſt the Churches continued Dioceſan (and not canteld into diſtinct and ſingle Congregations) the People of the Dioceſſe did

chuſe their own Presbyters, who with, and under the Biſhop were to watch over their ſouls, is more than I think can be proved from Scripture or Primitive Hiſtory.

I find indeed that till the Council of *Laodicea*, about the year 364. the People joined with the Presbyters of their Dioceſan Church, and with the neighbouring Biſhops of the Province, wherein their Dioceſs was, in the Election of their own Biſhop; as appears from St *Cyprian Epiſtle* 68. But by the 13th. Canon of that Council of *Laodicea*, popular Elections were taken away, becauſe of the tumults and outrages oft attendant on them.

I ſhall readily grant, that when any perſon was ordained Presbyter in any of the Churches, whilſt they continued intirely Dioceſan, he was in all likelihood to have the Teſtimonials of the brethren. Nay even *Timothy*, when St. *Paul* took him in only as an Acoluthiſt, *Acts* 16. 2. to attend him in his diſcharge of his Apoſtleſhip, ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις ἀδελφῶν he had Teſtimonials of the brethren, or brought before the Brethren, for ſo ὑπὸ may ſignifie.

And I ſhall no leſſe readily grant, that in the Dioceſan Churches the Presbyters were ordained in the preſence of that Church (or of a conſiderable number of the members of it) to which they pertained.

But this is not neceſſary therefore to be obſerved in the Ordination of Presbyters, betruſted ſingly, with ſingle Congregations, though it is very convenient.

Thoſe ordained amongſt us, as I humbly conceive, are Ordained as Evangeliſts at large, and are after inſtituted into the Cures to which Patrons do advocate them, as the particular Paſtors of them.

I do grant that at the firſt riſe of Patronage, the Ordination and Inſtitution of Pariſh Presbyters went together, according to the form mentioned chapter 4th. poſition 13th. *ad Ordinem Presbyteratûs & ad titulum Sanctæ Mariæ*, &c.

And it is notorious, that the Canons prohibited Ordination *ſine titulo*; and it would be no ſmall advantage to the Church if it was ſo at this day, and that ſuch mock-titles, as are ordinarily given, might not be admitted; but then it is to be obſerved, that the perſon preſented, though he never was full Prieſt before inſtitution, (being then ordained ſo) yet he was *Clericus* one of the Clergy, that is, a Lector or Acoluthiſt, a Candidate for the Presbyterſhip: and if thus no man might be Ordained Presbyter but he who was Ordained to a Cure, and withal might be required to bring a Teſtimonial from that very People, the Cure of whom

whom he was to take upon him; this course would be some security against Simoniacal contracts.

And though I will not be offensive in a stiffe pleading the Peoples right of Election of their Parochial Presbyter, yet I do confidently assert [*That Simony will never be kept out of the Church, tell the People have more to do in the bringing in their own Minister, than at this day is allowed to them.* Which I question not but it may be contrived, without the least prejudice to the exercise of the just rights of Patrons. For would it not be a salve for both sores, *if every Patron may by Law be obliged, within one month after the Vacancy of a Benefice, to nominate three Probationers for the Living, to the rural Dean, and the other Ministers of that Deanery, wherin the vacant Living is; and that those Clergy men of the Deanery be obliged, diligently and faithfully to inquire into the abilities and due qualifications of the Persons nominated, and if no just exception can be made and proved against them, that then the Clergy of the Deanery should within one month more commend them to the Parishioners, that they also may inquire into the merites of the Candidates: and after one month more reserved to the People for such inquiry, that they should represent back to the Patron, by their humble Petition and Testimonials, two of the Persons named to them: declaring, their readiness to sit down under the Ministry of either of them, leaving it to the Patron to present to the Bishop of the Diocesse which of those two he pleaseth.*

But if the first three nominated by the Patron be all, or some of them found persons not fit to take upon them the Cure of Souls, that then he shall nominate a new, within one Month after notice from the Clergy of the Deanery, to fill up the triumvicate of the Candidates, with worthy and eligible Persons. And upon his neglect therein, that then it may be lawful for one of the two famous Universities, *Cambridge* and *Oxford* (according to the distinction of their Provinces, for presenting to the Livings whose Patrons are Recusants convict) to nominate, (within one Month after notice from the rural Dean and his Compresbyters) one or more, as Candidates for the Benefice, to passe the approbation of the Clergy, of the Deanery, and also of the Parishioners; who are to present to the Patron by their Petition, two, (whether of his own or of the Universities nomination) one of which, the Patron be obliged to present to the Bishop.

By this Honourable and pious condescension, the Patrons will preserve the power of presenting intire in their own hands, and gratifie all the Persons whom they make Candidates for the Living, and oblige

oblige the People to ſerve them and their generous Families on all occaſions, and will withal prevent the People running out into ſuch Factions and Diviſions, as uſually attend more free popular Elections.

And I am confident, that all thoſe Honourable Patrons, who by the inward ſence of their own Great and Noble Hearts, have taſted the ſweetneſs of doing good and obliging others, will think this propoſal not much unlike that advice of the old men to King *Rehoboam*) ſerve the People but for one day, & they will be your ſervants for ever.

If any man thinks this proceſſe too much about, let him propound a nearer and more effectual courſe, whereby it may be ſecured that the Paſtor ſhall enter into the Sheepfold at the door, and not climb up another way, and all the Parochial Congregations in *England* will have cauſe to thank him. And I am ſo far from thinking my propoſal fit to be obtruded on thoſe in Authority, that I declare, the ſignificancy of it to be only to anſwer this queſtion [*Whether can the Patrons right of nomination without danger of Simony, and the Peoples power of Election without danger of tumults, be at once ſecured*]: and I have ſhewed that the thing is feiſible as to both parts of it.

But if there be a diſlike of this propoſal, I will venture at a ſecond, which I am ſure would bring Eccleſiaſtical affairs one ſtep nearer to the Pattern of the Primitive Churches, than at preſent they are.

Let therefore the Clergy of each rural Deanary, be obliged to make a yearly contribution propotionably to the value of their reſpective Livings, for the maintenance of but one third part ſo many Deacons or Acolyths, (Probationers for the Miniſtry as there are Benefices in the Deanery, and let theſe be choſen by the joint vote of the Miniſters of the Deanery, reſerving to the People of the ſeveral Pariſhes, liberty to except againſt the choice of any propounded for Acolyths, if they can give in juſt exceptions, no others be admitted Curates in the Deanery, but theſe Acolyths or Deacons, who may be as Chaplains in Gentlemens houſes within the Deanery, or boarded in the houſes of the moſt learned and experienced Miniſters of the Deanery; till they are preferred to the Preiſthood or Presbyterſhip, and be indulged to read Divine ſervice, and Preach ſometimes, upon the neceſſary abſence or ſickneſs of any of the Miniſters.

And let the Miniſter, whoſe Cure any Acolyth ſupplies, be obliged to give him a particular allowance, for the time of his ſupply, over & above his yearly allowance out of the common contributions of the Deanery.

By this means the Nation would be eaſed for the future, of all ſupernume-

numerary---*ſine*---Cures, who, being thrown off by thoſe who once entertained them as their Curates, have at preſent no ſubſiſtence but what Clandeſtine Marriages or other worſe arts do furniſh out to them.

Care being thus taken for ſeminaries of Miniſters in every Deanery, that then, upon the vacancy of a Benefice, the Patron be not permitted to wander in his choice, from one end of the Land to the other, (as it is at this day) but be obliged ordinarily to preſent, either a Fellow of a Colledge in one of the Univerſities, or one of the Deacons of the Deanery wherein the vacant Benefice is ſeated; Reſerving ſtill liberty to their Patron to preſent, with the conſent and approbation of the Lord Biſhop of the Dioceſſe, any eminently learned and pious, within the compaſſe of the Dioceſſe, or if he deſire to preſent any one Living out of the Dioceſſe, that he be obliged firſt to obtain the conſent both of the Lord Biſhop of the Dioceſſe wherein the Perſon lives, and of the Lord Biſhop of that other Dioceſſe whether he deſires to tranſplant him, under both their Epiſcopal Seales.

As this would much comport with ſome of the laudable cuſtomes of Antiquity ſo would it much obſtruct the ſubtle runs of Simony, and yet not in the leaſt prejudice the exerciſe of the juſt rights of Patrons. If any man ſhall laugh at me as an impertinently-buſie Fool, in making theſe propoſals, *As if the Nobility and Gentry would never upon any termes, be prevailed with to let go the hold they have got upon the Clergy, to keep them mean and low ſpirited, by their dependence upon them for preferment, and to make gainful advantages to themſelves by their preſentations*:

I ſhall return no other anſwer to ſuch an objection, but this, *That I have more Honourable thoughts of the Engliſh Nobility and Gentry than he hath.*

And indeed no man but one of an Envious and malicious temper, can ſuſpect, that when both the Nobility and Gentry have dedicated ſome of their own Sons to the Miniſtry, (Perſons no leſs eminent for piety prudence, and learning, than for birth,) that yet they ſhould cherish ſo malignant a deſign, as this objector inſinuates, namely to leave no other entrances open to Eccleſiaſtical preferments, but either a door of Simony, or a door of Slavery.

And therefore (Great Sirs) hoping that my folly may provoke the Wiſdome of ſome others, to ſtudy more effectual methods for the healing our Malady; I ſhall preſume to make one propoſal more of the

the same tendency with my former.

Be pleased therefore if nothing more can be obtained in this case, at least to prevail, that the forfeiture of Presentations made by Simoniacal contracts, may upon detection and conviction of the Simony, devolve the right of presenting upon one of the two Universities, as it is in the case of conviction of Recusancy.

And withal, that the Secretaries or Registers, of the most Reverend Fathers the Bishops, be obliged, within ten dayes after the presentation of any Clerk to their Lords, to give notice of the name of the Clerk presented to the Clergy of the Deanery, wherein the Living lyes, and to the Parishioners of the place; and that twenty dayes (after notice) be allowed to the Clergy of the Deanery, and the Parishoners to enter their just exceptions before the Bishop, if they can make any against the Clerk presented, and be obliged to prove the same within one Month after their allegation is given in, by sufficient Testimony before the Lord Bishop of the Dioceese. And that no *quare Impedit* may be granted forth, where the Bishop certifies within three months after the presentation made to him, the Allegations and proofs against the party presented, both into his Majesties Court at *Westminster*, and to the Patron.

And that the statute for the legal capacity of men for Livings, be screued up as near as may be, to the Canon of the Scriptures.

This method also, is no way prejudicial to the exercise of the just rights of Patrons.

And now right Honourable, and Right Worshipful, I shall not adde the least incentive more, to oblige your pious zeal to attempt the preventing the mischeivous influences of Simony, to the debauching of the Ministry, and to the exposing of this once glorious Church of *England* to the scorn and derision of her Enemies.

For I doubt not but your zeal for the Glory of God, and for the Honour of your Mother the Church, and for the securing Truth and the Purity of the Gospel among st us, will ingage you to much more, than the bare prevention of Simony directly leades to.

And that your Pious zeal may not want yet more matter for the employment of its vigorous and benevolent ardor, give me leave to observe to you, what many Pious Persons have oft lamented, as a defect amongst us, and for which our Church may justly fear that God hath a Controversie with her.

It is confessed by all *Europe*, that scarce any Nation in the World

hath

hath ſpread her Sails for Traffick further than the Engliſh: and beſides that, our forreign plantations near, or upon, both the *Affrican* and *American* Continents, are ſo many and ſo conveniently ſeated, that no Chriſtian Nation hath opportunity of piercing deeper into thoſe vaſt Heatheniſh Inlands than the Engliſh.

And yet can we ſay we have improved the advantages God hath put into our hands, to his glory, and the propagation of his Goſpel of Truth? have we made ſo much as one ſolemn miſſion of pious and learned men (ſet apart for the work, with publick Faſting and Prayer) to preach the glad Tidings of Salvation in Jeſus Chriſt, ſo much as to thoſe poor ignorant Heathen and Idolaters that confine upon the Engliſh pale? yea, or to the poor *Negroes*, which are detained in cruel ſlavery in our own plantations? I need not ſay what ſucceſſe we might expect upon the ſending forth of ſuch Evangeliſts fitted for the work, if a miſſion was annually or triennially made: to be ſure thereby the ſincere Truth of the Goſpel (cleared from the ſuperſtitions wherewith the Roman Miſſionaries beclog it) would be ſpread amongſt thoſe who yet ſit in darkneſs and in the ſhadow of death. And this courſe would be a key to let in the Engliſh Merchant further than ever yet he hath peirced, into the knowledge of the Commodities of thoſe vaſt Inland Countries: and ſo Truth and Trade, would mutually make way for one another, to the juſt glory and advantage of the Engliſh Nation.

This I confeſs is a project above my ſtock of braines to manage, only becauſe of ſome affinity it bears to my preſent ſubject, I could not forbear (Great Sirs) the propoſal of it to your pious conſiderations. And your faithful management of the opportunities betruſted to you for the ſervice of God, and the enlargement of the Kingdome of his Son at home and abroad, you may be aſſured, will not only make an acceſſion of honours to your ſelves, and your Generous Families, but bring in alſo increaſe of Grace and Peace to you from God the Father, and from the Lord Jeſus Chriſt our Saviour, *Amen*.

FINIS.